

RELIGIOUS MATTERS.

THIS CROSS—NOT THAT.

That cross, O Lord, not this!
This is so hard to bear;
I can not, now, O Lord! Lo, there
Is one beyond, methinks, that Thou
Couldst lay upon Thy servant now,
And I should find it not amiss,
O Lord, I pray, that cross, not this!

This cross, my child, not that;
Think not that blinded thou
Canst tell which cross is fittest now.
The one that lies beyond thee there,
Is heavier than it seems to bear;
This one thou need'st not murmur at,
This cross, my child, not that!

—J. Jackson, in N. Y. Observer.

DREAMS AND VISIONS.

The Unting of the Past and Future in the Living Present.

In an outlook of an ancient seer into the coming days it is declared that under the influence of the Spirit of God the "old men shall dream dreams" and the "young men shall see visions." And this prophecy is in constant course of fulfillment. It is the way of young men to see visions of things to come. It is the way of old men to dream dreams of things that have been.

The young man has had no experience. To him there are no rich memories. Life is all before him. He looks forward with anticipation and hope, and presses on in the direction of his longings. The pictures in his mind are pictures of imagination, and of possibilities to be attained to. He sees visions of what may be, and he strives for their realization.

The old man, on the contrary, has had experiences, and his chief mental treasures are in memory. There is more of life to him behind than before. His backward looks are of mingled joy and sadness, and it is difficult for him to turn his thoughts in the opposite direction. His mental pictures are of historic facts; and what has been, is to him more real than what is to be. He dreams dreams of the past, and asks himself whether anything can be so good or so bad as that which he has known.

Naturally the young man wonders that the old man can be content, in this stirring world, to dream dreams of the past, when the future glows before him so transcendently. And naturally, also, the old man wonders that the young man can find his chief interest in what is yet all uncertain, and in what may prove to be disappointing. To the old man the young man is a mere "visionary;" to the young man the old man is a mere "dreamer." Yet the visionary and the dreamer have alike their place in the plan and the work of God; and without the one and the other the present can not be fully and rightly cared for.

When William H. Seward was delivering his last speech in the United States senate, on the eve of our civil war, he spoke of this tendency to look backward or forward, and to lose sight of all else than that on which our eyes are, for the time being, centered. He called attention to an illustration of this tendency just before him as he spoke.

The secretary of the senate was a venerable man, who had learned to love his country and its union of states, and who seemed, as he sat there in those exciting times, to be dreaming of the cost of our nationality, and of its worth through its costs. A sad look was on his face, and the tears stood in his eyes, as the danger of losing all that he had come to hold sacred and precious was referred to, by way of threat or of entreaty, by one speaker or another.

At the feet of the old man sat a

bright-faced, alert young page, whose eyes flashed interest when there was a ringing sound of coming conflict, and when fingers of warning were pointed to the war cloud, already bigger than a man's hand on the forward horizon. He had no thought of what the country had cost, but he foresaw the possibility of exciting scenes in order to save or to destroy it.

While the young man saw visions the old man dreamed dreams. And the two men were types of youth and age in those days and in all days.

There is work for the dreamer of dreams, and for the seer of visions, if he who looks back and he who looks forward are alike controlled by the Spirit of God, and are ready to use all that is gained by retrospection or by anticipation for the common good in the living present. Let not the young man despise the experience of the aged. Let not the aged despise the enthusiasm and hope of the young. Old and young may be fellow-helpers of the truth, and workers together with God. To each and to both the balancing thought should be:

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living present!
Heart within, and God o'erhead!

S. S. Times.

TO THE POINT.

Terse and Epigrammatic Sayings from the Ram's Horn.

Praise and doubt can not both live in the same heart.

In most cases the man who has riches has a master.

The man who will deliberately tell a lie will live one.

The devil can make anything he needs out of a loafer.

If you wear religion as a cloak your soul may freeze to death.

Some men join church from the same motive that others rob a bank.

Whenever God puts gold in the fire it is that the dross may be purged out.

If the sinner had no possibilities for good in him God could not love him.

Do the right thing and it will be safe to trust God to take care of the result.

The devil likes to be called by names that angels would be willing to take.

The Christian should never look at appearances to find out what God is doing.

The man is a fool who expects to prosper when he knows that God is against him.

To behold who is truly great on earth we shall have to be in Heaven to look.

Aim to keep the devil out of the church if you want to drive him out of the world.

The first mile toward the pit generally looks as though it led straight to Heaven.

No religion can do us any good that does not make us try to do good to others.

People have to be living in a high state of grace to enjoy their own faults pointed out.

The moment a Christian looks back he begins to make crooked paths with his feet.

When the devil fishes he knows that there is no time lost by being careful about his bait.

There are still some people in the church who feel injured whenever the devil gets a backset.

If you are poor it may be because God sees the devil would get you if you had more money.

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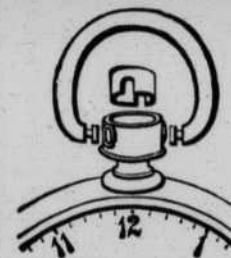
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